

THE  
**RELIGIOUS MONITOR,**  
OR,  
**EVANGELICAL REPOSITORY.**

---

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET  
FORTH IN THE FORMULARIES OF THE WESTMINSTER  
DIVINES, AND OF THE CHURCHES IN HOLLAND.

---

No. 12.

**MAY, 1826.**

Vol. II.

---

**Original Communications.**

---

*For the Religious Monitor.*

ON THE PROFANATION OF THE SABBATH.

In a late number of your Monitor an enquiry was proposed, whether "Legislative authority can be properly and successfully interposed to prevent the profanation of the Sabbath." An enquiry which, in present circumstances and in this city, is peculiarly seasonable. Although it is probable other attempts more successful to discuss the subject, will be offered for your pages, I venture to present a few reflections, replying to the enquiry in the affirmative.

1st. The interposition of legislative authority to maintain the moral order of human society has a sanction in the natural principles of light in the human mind, and the history of nations and of all legislative proceedings evince its utility and its effect.—Assuming here, what the present subject does not call in question, the moral obligation of the Christian Sabbath, I see not how a distinction can be sought between the efficiency of law in other instances and this, and therefore the principal force of this consideration is to be sought in the fact, that laws are instituted for the express purpose of restraining or punishing crime; and their necessity and advantage is such that human society cannot subsist without them in any degree of security, improvement or happiness. But to enlarge a little on this principle. Every government founded on wise and just principles contemplates not only the physical welfare of the community to which it applies, but also always in a greater or less degree its moral character and interests. Hence I believe the distinction between the civil

and criminal code in the laws of nations. Not only the immediate and personal interests of individuals is sheltered by law, but it superintends the moral interests of the community, and enters into the character and demerit of crime distinctly considered.—This is certainly observable in the law which in all enlightened nations has affixed the penalty of death to the crime of murder. As this punishment cannot be considered for a moment in the light of a satisfaction to the victim who has fallen by the murderer's hand—as in a Christian land it will never be owned as a gratification to the revenge of the relatives of the murdered.—so in whatever way the moral character of the crime be directed, it is still plainly under the character of crime and in its moral features that it is arrested and punished by law. I know there is a species of philosophy which would view all legal processes, even in capital cases, as aiming only at restraint and correction; but no man I believe, versed in law, will hesitate to acknowledge that the law in the whole of its progress in the act to which I now refer, contemplates it as crime, as such arrests the perpetrator, presides in his condemnation and provides for the execution of its sentence. This is a consideration which will go far in shewing the applicability of laws to acts of a moral character strictly speaking, and that as such they fall under legislative interference. It will surely not be doubted that the application of good laws to the moral interests of the community in the case to which I now refer, and in other cases which might be named in the criminal code of nations is attended with a salutary effect. And it is therefore to be enquired what objection sustained by reason and argument can possibly be raised against the enactment of laws, affixing suitable penalties to their violation, intended to restrain and correct the profanation of a divine command? The perpetration of an immoral act is certainly restrained by the sanctions of wise and equitable laws in other cases; and it cannot be questioned they will be salutary in this. I anticipate briefly two objections, undeserving indeed of the name. 1. Such a law is inconsistent with the free and liberal character of the civil institutions of this country. Such an assertion is wholly unfounded. The laws and the practice of our civil institutions acknowledge and assert the obligation of the Christian Sabbath. The law of this state and the laws of other states in the Union, it is well known, provide in certain instances for the punishment of Sabbath breaking; and the executive, legislative, and judicial departments, from Maine to Louisiana, publicly suspend their employments on the Sabbath—a fact, however equivocal in its relation to individuals, shews that the acknowledgment of the Sabbath is a part of the law of the land. 2. It is objected that such a law would interfere with the rights of conscience, and partake of a persecuting character. Assuming what is not here the subject of discussion, that the obligation for the observation of the Sabbath is founded on the authority of God,

it is impossible that its enforcement can interfere with the rights of conscience or tend to persecution. Nor is it to be supposed, that of the multitudes who open their shops, or houses of entertainment or vehicles for travelling, or those who concur with them, will ever make the scruples of conscience the plea for their conduct. Indeed both the objections apply with as much force to any existing statute prohibiting an immoral act, as they do to the case in hand, and would go to the subversion of all the influence exerted by legislative interference in the moral interests of the community.

2. Principles of divine revelation vindicate the affirmative answer to the enquiry of your correspondent. The Holy Scriptures revealing the will of God, through a Mediator, who is personally worthy of the office and power he sustains, and is in fact clothed with all power to reveal the will of the Father, and to judge the world in righteousness, addresses that will not only to man individually, but embraces the various relations in life which he may occupy. Hence the voice of the Most High is not only in general, "To you, O men, do I call, and my voice is unto the sons of men"—but is directly addressed to them in their several relations of life, pointing out their duty and warning them of their danger. To rulers he saith, "Be wise now O ye kings, be instructed ye judges of the earth, kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little." Psalm 2. In the 17th chapter of Deuteronomy, an express institute is given for the king who should in after ages preside over the interests of the people of God—an institute superadded to his individual and private obligations, in which he had been included in the general command to give diligent heed to the word of God, and which was therefore peculiar to him as the chief magistrate. "And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." verses 17, 18. There can be no reasonable doubt that this was a duty superadded to his original and private duty, and peculiar to him therefore as a magistrate. The command given by Jesus Christ to his apostles, and perpetual in its force in all ages to his servants, was to "teach all nations," certainly implying the authority of divine truth and the obligation of the divine law over nations in all the various constituent parts of which they are composed. A like principle is asserted in the conclusion of the epistle to the Romans, where what the same apostle calls in another place "the doctrine which is according to godliness," he says 'is made manifest' and by the scriptures of the prophets, according to the commandment of the everlasting God, (Mat. xxviii. 18—20.) "made known to all nations for the obedience of faith."

But all these general principles are fully comprehended when the "Ruler" is denominated "the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. The sum of all these passages fairly deduced is, that nations in their public and collective character, are required to yield obedience to the will of God, revealed and administered by the Mediator through whom alone his will is clearly revealed to man, and through whom alone any obedience of man is accepted; that for the promotion of this end,\* magistrates are clothed with the power, and have charged upon them as their duty to cherish, to establish and maintain the law of God. Illustrations of this principle are given in the conduct of pious Rulers of Israel, who from time to time exerted their power to reform the commonwealth and establish religion. The salutary effects of their exertions prove and illustrate the institution of God. The application of these principles to the case in hand is sufficiently plain.— If such be the character, institution, and duty of magistrates, as pourtrayed in the word of God, it cannot be doubted that "legislative interposition can be *properly* interposed to prevent the profanation of the Sabbath." Whether it can be "*successfully* interposed," it must be admitted will depend in a great degree upon the moral character of the legislative interposition itself. That it will not *succeed*, unless it proceed from a godly source and be managed upon godly principles, is obvious; and the reform must commence where the laws originate, or they will be comparatively vain. But when that takes place, and Rulers in fact shall acknowledge the Mighty King of Zion, and legislative halls shall be enlightened and adorned with truth and godliness, laws emanating from such a source will be powerful to promote the moral character of the people.

3. A reference to facts in the history of nations evinces the same principle. When the power of the irreligious and tyrannical house of Stuart was shaken by the mighty convulsions in Great-Britain, nothing is more observable than the progress, *pari passu*, of the power of religious principles and political liberty, pursued by those who were hostile to that family. Even the infidel historian Hume, biassed both by his impiety and toryism, was compelled to see some of the moral advantages attending the advocates for the rights of God and the rights of man. Whatever exceptions may be made to particular features in the various characters who acted in those interesting events, one thing is obvious, that the power which succeeded to the house of Stu-

\* So far as is competent to their office, which regards only the civil interests of the community. To extend the power of the civil magistrate beyond this, would be to put into his hands the keys of Christ's spiritual kingdom, to empower him to restrain heresy, and every thing which the revealed will of God condemns; and as his mandates can be enforced only by civil pains, it would render him, in many instances, a persecutor, instead of a nursing father and a nursing mother to the church.—*EDIT.*



art, during its fallen state, after the execution of Charles I. was, as it had been in its progress exerted in behalf of the interests of religion with an influence which often fell heavily on the royal family and its corrupt nobility—but which rested lightly on the people and spread a character of the most beneficent kind.—Sabbath breaking, profane swearing, uncleanness, intemperance, was comparatively unknown, or had sought their kindred and native darkness. Every historian of credit, of those times, adverts to the fact. The early settlers of New-England, composed of men of like character, gave to their first constitutions the same principles. Amidst all the perils and sufferings of their wilderness state, they saw growing around them an order of society, moral and vigorous in its character, which the dilapidations of a century and a half have not been sufficient entirely to destroy. Reference might be made to other of the nations in which the principles of the Reformation reached the magistrates of the land; and in the same proportion in which these principles were applied, their beneficent and powerful effects were discoverable.

No just doubt therefore can be entertained on the true answer to the enquiry of your correspondent; and Christians are authorized to hope that an object so desirable will be accomplished, both in the means and in the end it contemplates, by the providence of him who ruleth among the nations, "the God of Abraham, to whom belongeth the shields of the earth." Their efforts, their prayers, and even their sufferings, will be made subservient to its accomplishment. C.

*For the Religious Monitor.*

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH.

[Concluded from page 429.]

EPHESIANS V. 25—27. *Christ loved the Church, and gave himself for it, &c.*

1. How very different is mere moral virtue from evangelical holiness. Their origin is different. Christ is made of God, unto his church, sanctification. He is the fountain of all spiritual life and holiness; and by and from him is the lamp of spiritual life constantly fed. In and by the person of Christ, as Mediator and head of the church, is all grace committed to the church. Being united to him by the Spirit and by faith, we then receive sap and nourishment from him, as the branch from the tree.—But the moral habits and virtues of carnal men have quite another origin, and have nothing in them of true holiness. All the moral virtue in the world is but an empty name, and has not Christ for its foundation and the Spirit for its author. Reason and natural conscience, the acuteness of the metaphysician, the glowing description of the poet, and the judicious reflections of the grave divine, may influence, ameliorate and rectify outward

irregularities, but can effect no cure of the desperately wicked heart. Mere moral suasion is not a remedy at all suited to the present state of human nature. What ! argue life into a dead man ? Egregious absurdity ! As well might you talk of arguing a new sun, and a new moon, and new stars, and new heavens, and a new earth, into existence. Man is not now upon his trial, as in a state of probation ; for if he is so, the whole gospel is a fable from beginning to end. His condition now is, that of a rebel under sentence of death, wholly unable to help himself.—“It is the Spirit that quickeneth ; the flesh profiteth nothing.” If haranguing upon moral virtue and beauty will never save a soul, then infer, 2. What immense injury they do to the world who would bury in oblivion the great doctrines of the gospel.—They do all in their power to keep men in vile bondage to sin and Satan. Nothing but the pure, unadulterated doctrines of the Bible, under the secret influences of the blessed Spirit, will do the souls of men good. Great indeed is the mystery of godliness ; God was manifest in the flesh. The doctrine of the divinity of my Saviour is a mighty argument for the dependence of my soul upon him, and so is the doctrine of the divinity of the Holy Spirit. The doctrine of the gospel, taken as one whole, is according to godliness, framed by the same model ; and without the mysteries of the gospel, godliness would have no existence. Without these mysteries, we would never have had an open way to the throne of grace ; we must for ever have been driven out from God. Our case would have been the same with that of devils. Without the doctrine of Christ’s dying love to the church, it is not conceivable how any such thing as religion or the love and fear of God, with its concomitant, the love of man, would ever have existed in the world. But this mystery is the greatest imaginable engagement to duty. He that hath done great things for us, and given great things to us, ought to have great acknowledgments from us. “We love him because he first loved us.” Here the noblest principle of all duty is grafted on Christ’s dying love to us. This is an argument peculiar to the gospel, and has mighty power in leading us to venture all for Christ. “I count all things but loss for Christ Jesus.”—Take away the death of Christ, and you take away all divine knowledge, hope, humility, joy, virtue and religion from the world. It is, therefore suspected, that the true reason of all opposition to these doctrines is, not because they are mysterious, but because they are mysteries of godliness ; because they are against corruption, and hide pride from man. This holy doctrine bears hard upon flesh and blood, and that it may not cut sinners off from the pleasures of sin, they deny its mysteries.—“They believe not the truth who have pleasure in unrighteousness.”

But after having said so much on the necessity, the nature, the means, the cause and the beauty of holiness, there still aris-

es a practical question of infinite importance, which we must endeavour to answer before we close this subject. Is any convicted sinner inquiring, how shall I be washed thoroughly from mine iniquity, and cleansed from my sin; or, in other words, made a partaker of gospel sanctification? We would address to you the following practical directions to guide you to the fountain opened for sin and uncleanness. "The labour of the foolish weareth every one of them, because he knoweth not how to go to the city." Eccles. x. 16. Is this your case, are you seeking after the way, amidst darkness and perplexity? Then listen to the following practical exhortations.

1. Be assured that what the scripture saith of the reality, extent and fearful consequences of spiritual pollution, it affirms of you in particular. Professors of the gospel will, in general, acknowledge the depravity of human nature. But did not the very heathen feel and bewail this? But do you feel and bewail your own deep concern in it, that you are gone aside, that you are altogether filthy. A knowledge that you yourself are altogether a poor, and miserable, and wretched, and blind, and naked sinner, is the very first step towards cleansing from sin; and for the want of this knowledge, God will spew you out of his mouth. This knowledge is contained in that Bible which you have in your hands. In order to obtain this knowledge, you must, 1st. Search the scriptures. This is a mirror which flatters no man. Look at yourself therein, and behold the shameful deformity of your nature. You must do more than barely read or hear the word of God; bring your whole self before the glass of the word of God, try yourself by its standard and measure; and continue this contemplation, comparison and trial, till with the leper, you may cry out, unclean, unclean; and with the prophet, woe is me, I am undone; I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts; or with Job, now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes. Whoever would be cleansed from his sin, must, as a previous step thereto, know, and not be afraid to know, the very worst concerning himself. But considering the deceitfulness of the human heart, you must accompany your search of the scriptures with prayer for the Holy Spirit to lead and guide you in making this great discovery of your own utter defilement, which, as a great divine hath said, "is the first evidence that a man hath received the least ray of scripture light." Having, by the leading and teaching of the Holy Spirit, attained a knowledge of your pollution, we exhort you,

2dly. To cherish a strong sentiment of shame on account of your spiritual nakedness and defilement. Hear the emphatic language of scripture, "Then shall ye loath yourselves in your own sight for your iniquities, for your abominations, and be ashamed and confounded, for your own eyes." Ezek. xxxv. 1. When Adam and Eve were pronounced by God to be like all his

other works, "very good," just as they should be, the living image of the living God, they had no shame. "And they were both naked, the man and his wife, and were not ashamed." Gen. ii. 25. But immediately after the direful catastrophe of the fall, "Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden." Gen. iii. 8.—"And I was afraid, said Adam, because I was naked, and hid myself." v. 16. Confusion and shame were now engendered, because innocence was lost and guilt contracted; and these fruits sin has invariably produced, from the first transgression to the present time. Now, as you have all sinned after the similitude of Adam's transgression, let shame and fear fasten on your mind on account of your disgraced, cursed and polluted state. Open your eyes to the sad spectacle of an utter destitution of the primitive glories of your nature. Take, each of you, the shame and blame of thy transgression wholly on thyself. This is one important step, and till thou take it there is no hope of thee.

Scripture speaks of a two-fold shame; the one the immediate effect of the conviction and detection of sin, and the other arises from an affecting view of the vileness of sin, mingled with a believing apprehension of God's mercy and grace, in pardoning and purifying the sinner. Ezek. xvi. 60—62. Such was that of the believing Romans. vi. 21. "What fruit had you then in those things whereof you are now ashamed?" Pardoning mercy and renewing grace subdue and soften the obdurate, and cause great susceptibility of heart to every pious and holy impression. But it is of the former kind of shame that we are now more immediately to speak. But alas! while that abominable thing, of which every man ought to be ashamed, is universal, shame, we fear, is far from being of such extent. In how many cases is the judgment confused and the eye of the understanding closed, that the odiousness of sin is no more perceived, than the difference of colours by a man that is blind.

Many are the arts of self delusion. Indeed so frequent are the miscarriages when a man's self is the object of inquiry, that it may be inferred that it is no easy matter for a man to know himself. Some are the subjects of great solicitude and fear, when they draw down on their own heads the reproach and punishment of society, who are yet utter strangers to scriptural and inward shame, in the sight of God, on account of the pollution of their souls, however frequently and solemnly the doctrine of scripture on that point be proclaimed in their ears. There is a generation, again, who, like the old Pharisees, "are pure in their own eyes, yet are not washed from their filthiness." Prov. xxx. 12. Some, again, boldly trample on the law, and proclaim their sins. Some go yet farther, get more shameless in sinning, and have a pleasure in those that do like themselves. Rom. i. 32.

Whence such insensibility—whence such fatal progress to the most daring heights of iniquity? Whence is the mind's eye



blinded to stains however foul and guilt however deep? But to these criminal fallacies by which sinners still think well of themselves, let them be or do what they may: 1st. Men substitute single acts of goodness for habits of holiness and rectitude. If they can set off one act, or a few acts of mercy and goodness and honesty, against a whole life of iniquity, they flatter themselves that they are not radically and habitually corrupt; but only guilty of casual failures and single lapses. 2d. Men substitute mere opinion for real practical godliness. If they talk of and commend religion and virtue and truth, they rate themselves by the goodness of their opinions, and forget how much easier it is to be a hearer and talker of good, than a doer of the word. Now many at this day, throughout the christian world, talk of and recommend the Bible, and the spread of the gospel, and contribute liberally of their substance, who, it is to be feared, hope to compound with their maker by such outward acts of goodness, for a life of transgression. 3d. A very numerous tribe judge themselves, not by the only standard of religion, the word of God, but by the measure of other men's virtue. One thinks himself not bad while another can be found worse. Weighing other men's faults against his own, he easily makes the balance preponderate in his own favour, and then proudly says, "stand by, for I am holier than thou."

By these and a thousand other subterfuges do men try to nourish quiet and guilt, and to hide from themselves their deformity and wickedness. Every seducement and fallacy is sought, and one's hopes are bolstered up by some new artifice till life is at an end, and the last dread hour steals on unperceived, while the sinner, engaged in resisting reason, and stilling every whisper of conscience, is utterly insensible of the terribleness of falling into the hands of the living God. As ever you would escape this dreadful end, think, O think, sinner, upon thy ways, be ashamed and confounded for all your abominations. We exhort you,

3dly. To give no rest to your souls till you obtain the knowledge and benefit of that one sovereign mean of healing and purification, which the great physician himself has been pleased to make known and place within your reach, in his own word. A man in the act of drowning will catch at a straw. A sick man, under a lingering and painful disorder, will try every remedy that holds out the least chance of relief. Thus a sinner, in whom the arrows of the Almighty stick fast, flies from object to object to obtain even momentary ease to his throbbing heart. "When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jarab, yet could he not heal you nor cure you of your wound." *Hez. v. 13.* The awakened sinner is not indeed idle, although his activity is often very ill directed. How often may you behold him washing himself in the nitre and taking to himself the much soap of his own duties,

and then saying am I not clean? whilst yet his iniquity is marked before the Lord. Jer. ii. 22. Repentance, contrition, reformation and prayer, are things right in themselves, as well as required by God; yet they are not the means appointed for the purification of our nature, but rather exercises of a heart already cleansed and regenerated. Yea, not only are these duties insufficient to cleanse our nature, but if rested in and depended on, they become the fatal means and occasions of keeping the distressed soul at a distance from the alone fountain of purification. "They going about to establish their own righteousness have not submitted themselves to the righteousness which is of God, by faith." This then is one great point which we wish you to be fully satisfied of before you take another step, that you cannot cleanse yourselves, if you wash yourselves with snow water and make your hands, in your own apprehension, ever so clean, by your own duties, all this will but plunge you deeper in the mire. To lead you to this polluted fountain of your own duties or of some human inventions, is one of Satan's devices to keep you estranged from the fountain for sin and uncleanness which God has opened. We would therefore press home to your bosoms our present exhortation with an earnestness adapted to its inexpressible importance. God hath appointed the blood of Christ, by the ministration of the Spirit, the great and only mean of cleansing, and that mean alone he will bless. This is the great medicine of the soul. Risk not then the loss of your soul by a contempt of this balm. Listen not to the suggestions of carnal reason on this mysterious subject, which cries out how can these things be. Receive the testimony of God, which is, "that the blood of Jesus Christ, his Son, cleanseth from all sin." This is enough for your faith. Receive it, or die ye must in your sins. This is a great and mighty subject, difficult of apprehension; but for the direction and satisfaction of your souls and consciences you have the word of God himself. Follow his leading and you will find purification and rest for your souls. We exhort you,

4thly. Truly and really, with all your hearts and souls, to embrace the Lord Jesus Christ, and all the cleansing virtue of his blood and Spirit. Be not satisfied in ascertaining that this, and this alone, is the method and mean of purification. A Saviour not embraced, will not save you. A clean fountain not applied, will not cleanse you. Wash you must, that you may be made clean. You have a free offer and gift of Christ, and of all the purifying efficacy of his blood and Spirit, made to you in the great and precious promises of the gospel. 2 Pet. i. 4. The whole blessedness of the promises becomes yours by mixing them with faith. Heb. iv. 1. Thus Abraham received the promises. Thus should you. The word of promise will not profit you, unless mixed with faith. This is no idle fancy or pleasing dream of the imagination. It is a real blessed trust and repose

of the soul in the veracity, the power, the righteousness, and the holiness of God, pledged in his word and oath, for the accomplishment of every good word that he hath spoken. There is no other sort of saving faith in the word but this. God now makes a most kind and merciful tender to you in the gospel of Christ, as the great purifier and healer of your diseased souls.— Give him the glory of his goodness, power and faithfulness, by trusting his word: otherwise you cannot get possession of the benefit tendered to you. Faith alone, by the constitution of the covenant of God, renders the promise of cleansing actually effectual. You must first make a new gospel before you get another way of cleansing. Trust in the Lord for ever, for in him is everlasting strength to do as he hath said. Trust him without suspicion, without fear of being deceived. This noble grace of faith will never disappoint your expectations. It excites all to prayer for the mercy promised. A weary and heavy-laden sinner, leaving every polluted fountain, and coming to this fountain of atoning blood, persists in earnest cries and supplications at the throne of mercy, desiring, hoping, believing, that God will do all that he hath said and sworn.

We shall conclude with exhorting those of you whom we may justly address as Paul did the Corinthians, "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God." You we exhort,

1st. To remember, with constant humiliation of Spirit, your once polluted condition. "Remember that once you were Gentiles in the flesh." "Look to the rock whence you were hewn, and to the hole of the pit whence you were digged." "Remember the day when thou camest out of the land of Egypt, all the days of thy life." Deut. xvi. 3. Lately thou wast a poor, leprous sinner, ready to perish; now, through sovereign mercy, thou art raised to the dignity of a son or daughter of God Almighty, blessed with honour, purity and plenty. What you once were, and what you now are, you will find beautifully delineated by the pencil of inspiration in Ezekiel xvi. 3. In your humble acknowledgments and recollections, go back to the fountain head of all your defilement, and, like David, you will be constrained to exclaim, "Behold I was shapen in iniquity." Ps. li. 5. What lowliness of mind becomes you, what deep humility should you feel at the thought of your native gross pollution, when in the horrible pit and miry clay of a natural state? The thought of his being a leper, mightily affects every true believer, and he abhors himself in dust and ashes, even when he is sensibly rejoicing and exulting in that mercy which raised him from the dunghill and set him among princes. Walk humbly then, O believer, with your God. "Behold his soul, which is lifted up, is not upright in him, but the just shall live by his faith." In your confessions and supplications, your humiliation of Spirit cannot

be too low, nor your bitterness of soul too intense, nor your acknowledgments of vileness too ample and earnest. Your daily defilement calls aloud for such constant abasement in the sight of your God. We exhort you,

2d. To testify your gratitude by dedicating yourselves soul and body, your time and talents and substance to the glory of your heavenly Father, Redeemer, Friend and Brother. Emotions of gratitude can be no strangers in the bosom of a redeemed sinner. When a man of old was cleansed of his leprosy, he turned back, and with a loud voice glorified God, fell down at Jesus' feet, giving him thanks. Luke xvii. Go then and do likewise. "Bless the Lord, O! my soul, and all that is within me, bless his holy name; who healeth all thy diseases." What motives of thanksgiving and praise pour in from every quarter, when considering and comparing present privileges and happiness with the recent condition of sin and misery! Faith not only humbles the sinner, by a review of what he was, but it also enables and purifies by those soul exalting conceptions which it gives of present enjoyments and future glory. The Lord did find you a bond servant to sin and satan, in love with your chains and averse to freedom. Let eternal praises, therefore, be to his name who hath made you free indeed, and blessed you with glorious liberty. And while you behold so many around you in nature's chains of sin, let it be your concern, through grace, thankfully to adore the distinguishing mercy of your own deliverance. Let your life be wholly "to the praise of the glory of his grace, which hath made you accepted in the beloved." Could you sing as the redeemed above, or as the angels do, your highest praises would be poor in comparison of your vast privileges. But have not you the same glorious theme as the subject of your praises in the church below, which constitutes the soul and essence of the song of the redeemed in glory? So certain, so real an interest, have you even now, in the vast and inconceivable glory that will break in upon your soul when you come to receive the end of your faith, that, even now, in high animation, you may sing, "unto him that loved us and washed us from our sins in his own blood." Cherish this keen sensibility even now, to the valued efficacy of that blood, which washes away your iniquities, and by faith admire, prize and celebrate that wondrous loving-kindness from whence such an unspeakable gift proceeded. An affecting sense of being washed from your defilement in the blood of Christ, will inevitably lead to every sentiment and expression of thankfulness and praise.—Real faith in, and the saving knowledge of Jesus Christ, will never suffer any possessor of them, to remain barren and unfruitful; but rather will cause him to abound in all diligence, to add to his faith virtue, temperance, brotherly kindness, and charity. What a wonder-working principle is this faith! How holy, how godlike, its results! even repentance and salvation. "Yea, what



carefulness, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge. 2 Cor. vii. 11. In all these ways of devotedness unto God, and righteousness, testify your gratitude to the God of your mercies. We exhort you

3dly. To vigilance, prayer and faith. We join these three together, because of their close connexion. Watch and pray, said our Saviour. Watchfulness will keep you mindful where your danger lies; prayer where your strength lies; and faith will bring down those supplies which you need and desire.— Watch, then, and be fearful to offend. When an army marches into an enemy's country, military posts are established at various distances from the main body; scouts are sent out in all directions, privily to observe the motions of the enemy, to give timely warning, to guard against fatal surprises. You, O! believer, are yet in an enemy's country. Satan is the god of this world. His emissaries are numerous and artful. On the right hand and on the left, behind and before, you are beset by the hosts of foes eager to assail and foil you. Hence the necessity of the Lord's direction, "Watch, be sober, be vigilant, because your adversary the devil goeth about like a roaring lion seeking whom he may devour." Add to these, the remnants of vile affections in the heart; unbelief within you; the seductions of worldly intercourse; worldly business and worldly pleasures, and the direction comes home with ten-fold force. "Watch and pray." "Be always on your guard, fearful not less of the pollution, than the guilt of sin." Believing vigilance is the best preservative. What a mighty and tender argument for watchfulness does the apostle urge on believers. 1 Cor. vi. 15—20. "Know you not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? Flee every sin. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God? And ye are not your own, for ye are bought with a price; therefore, glorify God in your body, and spirit, which are God's."

But considering your many snares and perils, how fit that you should confess and pray! "It is not in man that walketh to direct his steps. Lord keep me for I trust in thee." Prayer will keep you mindful that God is your strength and salvation. Keep your hearts especially, with all diligence. This is the root of bitterness and lust. Sin in you, although weakened and dethroned, it is not extinct, but tempting, enticing, drawing away, conceiving and bringing forth bitter and poisonous fruits. Set yourselves therefore to perfect holiness, in the fear of the Lord, by striking at the corrupt principle, in the root, as well as in its branches.— Pray and strive to have the root dug up, to crucify the body of the sins of the flesh, that is in you. But how will you engage and secure the infinite power and grace of God in your behalf?

Faith is the engine to do this. "We know not what to do against this great host, but our eyes are unto thee, O! Lord our God." The sprinkling of the blood of Jesus on the conscience, to purge from dead works and to enable you to serve the living God, must be done daily. You contract daily defilement, daily therefore, go to the fountain that is open for sin and uncleanness.—To go constantly, fervently, believingly, to this open fountain, is the proper and safe course for any believer to pass through the thorny wilderness of this world. Go on thus constantly in the strength of God the Lord, living a life of faith and holy obedience, singing as you go, "the Lord is my light and my salvation, of whom shall I be afraid?"

Some of you may be within, perhaps, a few stages of the heavenly Canaan; others may have to wander longer on the mountains of the leopards and among the lion's dens. But the whole fold of Jesus is eternally safe. Yes, O God of salvation, thy promise is unchangeable as thou art thyself; "thy people shall never perish, neither shall any pluck them out of thy hand." Certainly and soon shalt thou make the heights of Zion all glorious and pure. Take a view now from the hill of Calvary, the mount of Crucifixion, of that fair and happy land to which thou art journeying, and till your Lord shall give the signal for your dismissal, hourly wait and tarry for his coming; and when that moment shall arrive, may you by Jesus be enabled to die believing the promises, and at the very last cry out, "Lord now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

*Sad are the experiences of your soul now, O believer, when your several foes, like the seven nations of Canaan, all break in upon you and make you go heavily under the remains of indwelling sin, the powers of darkness and a wicked world. But on the other hand, sweet are your experiences of the love and power of Jesus. Though faint, he still enables you to pursue, he helps you conquering, and to encourage you, he goes before you, putting out your enemies by little and little, and will at last put them all out before you. Your battles are his, he will carry you on and bear you through, till he brings you to his holy mountain, and have you seated with himself on his throne, even as he also overcame and sat down with the Father on his throne. O! glorious day, when this Jesus shall take thee by the hand and lead thee safely over the Jordan of death to the land of promise, whither the plagues of sin, and hell, and death, and the grave, cannot come! Thither, sin in any of its shapes cannot go. Neither sins of ignorance, nor sins of presumption, neither the temptations of the world, nor a deceiving heart, shall any longer distract nor defile your soul. There shall neither be seen nor felt any of the bitter fruits and awful ravages of sin. Then the old serpent and his venomous bites, and deadly poison, and fiery darts, shall never reach you. The shadows of the night will*

soon pass, and the day of glory break upon your soul. O! glorious day, when the church arrayed in the garments of righteousness and salvation, shall appear without spot or wrinkle. O! happy world, when there shall be no night, but when the glory of God shall lighten, and the Lamb shall be the light thereof. May we all, through the Father's love, the Redeemer's blood, and the Spirit's work, be brought into that good land and enter into rest, each one walking in his uprightness.



*For the Religious Monitor.*

THE SCIENCE OF PRAISE.

MESSRS. EDITORS,

I rejoice that the Religious Monitor has found its way to the west, proclaiming the glad tidings of salvation, and earnestly contending for the faith once delivered to the saints. The truths briefly contained in the Westminster Confession of Faith, Catechisms, larger and shorter, Directory for Worship, Form of Church Government, &c. have been and still are violently opposed by the men of this world—not only by the profane, but also by many who are, and would be, Doctors in the church.

You have laid your axe at the root of two *Idols*, which the churches in the United States, with few exceptions, wander after, viz. human psalms and hymns, and inter-communion, which are greatly injurious to the unity and purity of the sacred truths of the Lord Jesus. The methods taken to introduce human psalms and hymns into our western churches, and the fruits and effects of them, are truly alarming, and dangerous to the souls of men. Great caution, or rather craft, is used, by ministers in their introduction. The praise is divided; the psalms of David are sung one part of the day, and human psalms and hymns the other. I can sing either of them, says the preacher—so say the elders; and after some time, so say the most of the people: and as young persons grow up, being fond of novelty, hymns are the burthen of their song, and indeed almost the whole of their worship, especially at praying societies. The prayers of ministers are often encircled with a wreath of poetical flowers, culled from hymn books. The dangerous effects arising from this should be mourned over by our churches. It has driven almost every pocket Bible from country churches, and hymn books are substituted for the sacred volume.

Many *revivals* are attributed to the effects of hymn singing.—In social meetings, catechising, and family visitations, little else is to be heard than the singing of uninspired odes. Sometimes indeed a few questions are asked on a chapter in the Bible; but the Catechisms of Reformed Churches are as much out of use as the old psalms. What is called practical preaching, or addresses calculated to excite the passions and feelings, without

enlightening the understanding, is chiefly heard from our pulpits. Controverted doctrines are carefully excluded, and thus the people are plunged into ignorance and preached so blind, that a Socinian, Arminian or Hopkinsian may disseminate his errors freely and undiscovered.

There has been a book lately published in this country, on Psalmody, being a further illustration of the *science of praise*, edited by the person mentioned in your 8th No. who is called the copyist of Latta. In many places in his *Science of Praise*, he professes great love for the book of Psalms, as Joab did for Amasa, while a stab under the fifth rib is given to the songs of the Holy Spirit. Some of Mr. Baird's brethren here, who are Doctors, say the work is unanswerable. I shall give you a short extract from the work, which is indeed a specimen of the whole, as it respects his esteem for the Book of Psalms. Speaking of gospel liberty, he says, "We decline being dragged back through the temple worship, at the wheels of the ceremonial chariot.—When the multitude accompanied Jesus into Jerusalem with acclamations of praise, their hosannas were not expressed in *old songs* or ceremonial figures, but the approach of the messenger of the covenant was announced in the emphatic and perspicuous language, 'blessed is he that cometh in the name of the Lord.' When 'the knowledge of the righteousness of the Lord shall cover the earth,' the general choir will proclaim with joy, 'the Lord is our strength and song; he is also become our salvation.'"<sup>\*</sup> He also adds, "Would it be consistent with the nature of the act, for a son of mature age, under a lively sense of his father's kindness, to confine himself to the *imperfect* language of a babe, in expressing the grateful overflowings of filial affection? Would it not appear inappropriate, trifling, insincere?—Can it therefore be proper or reasonable for the pious worshippers of the present day to confine themselves to the language of the church in its nonage." Thus, according to the assertions of

<sup>\*</sup> It surely is an evidence of a bad cause and of a worse disposition, on the part of those who maintain it, when, in order to support it, the language of divine inspiration is treated as it appears it is by the author of this *new* attempt to vilify the songs of Zion. It is obvious, however, that he is but very little acquainted with the "Old Songs," which he treats with such contempt; for he does not seem to know, that the "emphatic and perspicuous language with which the approach of the messenger of the covenant was announced," are the very words of the 118th Ps. at the 26 verse, and that the very words which he says "the general choir will proclaim with joy when the knowledge of the righteousness of the Lord shall cover the earth," form a part of the "Old Song," which was sung by Moses and Israel when they were delivered from their enemies at the Red sea, and is recorded in the 15th chapter of Exodus. Does not Mr. B. evidently exemplify the case of the far-famed Magopics, who declared, respecting the best classic and theological writers, that, "he was thankfu' he never read any o' them, but just got their names by heart, that he might preach against them when he should be Moderator of the Synod?"



Mr. B. the psalms of the Holy Ghost are the imperfect language of a babe; and their use, inappropriate, trifling, insincere.

As our author not only claims the copy right, but the whole of the *Science of Praise* as his own, and not copied from Latta, I presume the followidg remark is his own also. He thinks, "it is possible that a child of God may be left so far to himself, as to speak harshly and irreverently of Dr. Watts' Psalms and Hymns. If such are children of God, how inexpressible will be their pleasure—how ineffable their joy, if they shall meet that man (Dr. W.) at the right hand of God, continuing the heavenly exercise he began on earth." That is, Dr. Watts' Psalms and Hymns, which began on earth, (not the Song of Moses and the Lamb,) will be continued in heaven.\*

I was indeed at a loss to know what Mr. B. meant by *Science of Praise*, and would have remained so, had he not furnished me with a key which unlocked his chamber of imagery. It is the tunes that is the science; for, says he, "Where this sublime exercise is cultivated in a liberal manner, and used with a zeal and freedom becoming its importance, the effects are grand beyond expression. God is honoured, the heart is softened, the understanding is enlightened, affections are engaged, and the most exalted views of Divine things are experienced." Though it must be admitted that this *science* is well cultivated in our western churches, it is equally obvious that there is an awful backsliding and apostacy from the truth as it is in Jesus. A flood of ignorance has paralyzed the growth of practical godliness. There is a loud call for a displayed banner because of the truth.

May he who is King in Zion, give you and continue with you the same spirit of faithfulness as heretofore, and prosper your work in the Lord.

A CITIZEN OF THE WEST.

## Selections.

### THE DELIGHTS OF CHRIST WITH THE SONS OF MEN.

*Rejoicing in the habitable part of his earth; and my delights were with the sons of men.* Prov. viii. 31.

These sublime words are supposed to be the words of Christ in relation to the work of redemption. They carry us back to

\* Scarcely any thing that can be said by the advocates of a human Psalmody can surprise us, after what has been said already, and though the view which our correspondent takes of the language of Mr. B. is certainly that which most naturally presents itself to the mind, yet as it is capable of an interpretation free from the blasphemy of this, we are willing to believe that is the one intended; though we confess that the removal of the blasphemy, also destroys its power, as an argument in favor of the lyric compositions of Dr. Watts, (a matter indeed of less consequence,) for we cannot see that his being in heaven engaged in the exercise of praise, is any reason why his compositions should form the matter of the church's praise on earth. EDIT.

eternity, describe what he did in time, and what he is still doing for the church. They embrace the whole scheme of salvation, from its origin to its consummation. In some of the preceding verses, the Deity and eternal generation of Christ are described in very magnificent and interesting language. The verse at the top of this paper, may refer to man as more noble than any other part of the lower creation, and to the work of providence in relation to him; but it refers more especially to the work of his redemption, which is still more glorious than creation or providence. Christ rejoiced in the habitable parts of his earth, or in the world of his earth, in the places where elect sinners were to reside, and where he was to accomplish the work of their redemption; and his delights were with the sons of Adam, not only from eternity, but to eternity. These delights run, like a thread of gold, through all his work on earth and in heaven.— Upon these words it may be observed,

*That the Son of God from eternity rejoiced in the prospect of glorifying God upon earth in the salvation of men.* “Rejoicing in the habitable parts of his earth.” To this agree his words, John xvii. 4. “I have glorified thee on the earth, I have finished the work thou gavest me to do.” God designed to illustrate his glory on the earth, in the whole history of providence and grace, to receive a revenue of honour from the rational creatures who dwell on it; and when the whole scheme of providence is wound up, it will probably appear, that he has been more glorified on the earth, than by all the other parts of the universe taken together. On the earth, the Son of God appeared and glorified God. On it he took our nature, lived and died for the salvation of men. If God was dishonoured on earth by the sin of man: on earth he was glorified by the obedience and death of his own Son. If his justice was leased, his faithfulness impeached, his power defied, his wisdom insulted, his holiness tarnished and his law broken on earth; there all his perfections were glorified by our Redeemer. Where sin was committed, there it was expiated. In the place where the rebellion against heaven was raised, there it was quashed. On earth the crown of life was lost, on earth it was won by the great Surety of the church. Did Satan triumph over men on earth? There he was foiled by a perpetual overthrow. Into this world sin entered and reigned; but where sin hath reigned unto death, grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. In the place where death reigns, there it was swallowed up of victory by the Saviour of men.

*That the delights of Jesus in the church were the delights of a God.* “My delights were with the sons of men.” God’s thoughts and ways are not as ours. He himself alone knows the thoughts which he thinketh towards sinners, and these are thoughts of peace and not of evil. These delights which he had in sinners from eternity are the delights of God’s eternal Son; of one

brought up with him, who was daily his delight, his fellow and equal, and who, lying in his bosom, was most intimately acquainted with his gracious nature, his designs of mercy, and who was able to bear his wrath when he appeared as a surety for sinners. These delights are coeval with himself, and of consequence everlasting. It is long since he appeared to the church, saying, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." These delights emanated from a nature which is not only lovely, but love itself: God is love; Jesus is God, and Jesus is love. He loved the church as soon as he loved himself. His love to elect sinners had no beginning, has no change, and will have no end. Their love to him has a beginning, suffers interruptions, but will never totally decay; but his love to them has no commencement, and knows no limits. The delights of the Son of God in the church are self-moved, as well as eternal; there was no worth in the objects of them to excite or to deserve them, for every thing about sinners was the reverse of merit or spiritual beauty. He loved them when they were children of wrath, lying in their blood, and dead in trespasses and sins. There is no parallel to this in the history of human delights; but it ought never to be forgotten, that these are the delights of a God, and not of a man! These delights are transcendentally wonderful. It is not wonderful for God to delight in himself, to delight in his own image wherever it is found, or to delight in the work of his hands; but to delight in the apostate, rebellious sons of Adam, as fallen and ruined, is a thing at which thought is vanquished, and description can find no terms. Who loved sinners? The great God our Saviour. He who was supremely great and happy in himself, who was bound by no necessity of nature to love them; he who might have hated them, and left them for ever to perish. He would have been glorified in their eternal destruction. What kind of delights are these of which we speak? They comprehend every thing that is excellent in love, and divine love in all its forms: they contain all that is contained in a love of benevolence, of beneficence, and of complacency, or supreme satisfaction. In his love of benevolence, he pitied them before the foundation of the world; in his love of beneficence, he appeared in their help, suffered and died for them; and when he brings them into his family, and imparts his image to them, he calls them his portion, his jewels, and his glory; then they are the beloved of the Lord, who dwell in safety by him, and whom he keeps as the apple of his eye. In one word, these delights are, like himself, unchangeable. He rests, or is silent in his love.—Whom he loves in this world, he loves to the end, or to all perfection. Human affections ebb and flow, are mutable, and not to be trusted. But the delights of Christ are ignorant of change, know no interruption, and will never diminish. The objects of his love are utterly unworthy of it; after they be-

lieve his love, they often act unworthy of their interest in his kindness, but still he continues to love them. He never repented that he loved the church, even when he cried out, "My God, my God! why hast thou forsaken me?" language that never any uttered but himself. The saints cannot use it, for God never forsakes them; sinners cannot use it, for he was never their God. Jesus knew what his delighting in the sons of Adam would cost him, what pangs, what tortures, what privations, and what reproaches; and yet his purpose was unalterable, his heart never ceased to overflow with love to the chief of sinners, and he never repented that he loved them!

Surely, reader, herein is love, not that we loved God, but that he first loved us. How wonderful is the love of Christ to sinners? What are we, to have heard, read of, and be the objects of such delight? What is this earth, this corner of the vast universe, that it should have come in remembrance before God from eternity, and been destined to be a theatre on which the Son of God was to display his love to its unworthy inhabitants? Who can hear of this, and not wonder; believe it, and not burn with love to such a divine Redeemer? Is it possible to read about it, and not be affected; to meditate upon it without rapture?—That person's religion is not to be envied indeed, who can remain cold and unaffected, after all the blessed Bible hath declared of the love of Christ to sinners. What can touch and inflame the heart if this will not? Brethren, do we know and believe the love God hath to us? If we do, our eternal felicity is begun; other enjoyments are vapid and tasteless to us, and the prospect of heaven, where we shall eternally admire and celebrate these delights, is ravishing beyond conception. If we do not, we are of all men most ungrateful and most miserable. Our hearts, in this case, can have no enjoyment, our comforts no relish, and our death no joy. Our indifference to this blessed Redeemer will have a dreadful issue. Hell will soon open its mouth upon them who now say, "We will not have this man to rule over us."—If any man love not our Lord Jesus Christ, let him be *anathema maranatha*.

*That these delights were substantiated in acts of sovereign grace.* We could never have known his delights in the sons of men, except he had himself revealed them to us in his word. This is the history of his benevolence, the manifestation of eternal love. His delights in the sons of Adam were not in design only, or in words, but were substantiated by strong and incontrovertible facts: of these we can only select a specimen. The most prominent of these is his becoming a Mediator for them in the covenant of grace. A Mediator, or surety, is one who voluntarily engages to supply the defect of another by verbal agreement, by a pledge deposited in the hands of an arbitrator, or in virtue of a previous paction, to give his life for another.—Christ was not a surety for God to men, for this was impossible,



but a surety for men to God. By the appointment of his Father, by his own voluntary consent, he engaged to answer for all the sins of the church, to undergo the punishment they deserved, by giving himself a sacrifice in their stead. This was necessary, that the blessings prepared for them in the eternal covenant might be enjoyed by them. They could enjoy them in no other way. In this great work of mediation, different persons are concerned. A Mediator is not a Mediator of one, but God is one, Gal. iii. 20. These parties, antecedent to a mediation, were in such a state as that they could not treat immediately with each other; God was offended by sin, his justice and holiness demanded a reparation for the injury done; sinners had been the aggressors, and could by no means, either by merit in themselves, or by soliciting aid from creatures of their own order, repair the breach, or atone for the offence. The work of a Mediator must be acquiesced in on both sides, as the cause and centre of their union. The cause of their difference must be removed by the middle person, who has the interest of both at heart; the great God could not treat immediately with sinful men, and sinful men durst not indulge any hopes of mercy from God in his absolute character. But the Son of God became the Mediator between God and man. He laid his hands on both parties, and his work is accepted of God and man; God is well pleased for his righteousness sake, and the sons of men who believe in him, find their eternal interests secured and promoted by his finished work.

By his incarnation, obedience, and death, Christ substantiated his delights in the sons of men. He loved their nature from eternity, and in due time assumed it. The Word was made flesh, and dwelt among us; he took hold of the seed of Abraham; God was made manifest in flesh. God came to men before this wonderful appearance; he spake to men by his Son at sundry times and in divers manners; but never till now was his name Immanuel, God with us. The church all along enjoyed the spiritual and gracious presence of God; but never till the period referred to did God reside in the nature of the sons of Adam. This was not a manifestation of the Divinity that filled with dread and servile fear, as in the former economy, but a discovery which was wonderfully adapted to our weakness, as well as calculated to inspire with confidence. Men saw, and tasted, and handled, the word of life, because that eternal life was manifested in the nature of man. This appearance of God in human nature was certain and convincing. In former times, the church inferred from certain circumstances that God was present, but now they knew that he came out from God. The incarnation of Christ was not a transient visit, or a temporary abode among men, but it was a perpetual residence. This nature he assumed, not only to display in it all divine excellencies and exalted virtues, but that in it he might make an atonement for sin. He was the

Captain of the Lord's host in all ages of the church, but could not shed blood in sacrifice till he had assumed that body which the Father prepared for him. In this nature he obeyed the law in its every demand, both as extending to the spirit and letter of it. His whole obedience was without a single flaw, his whole life without a single stain. His obedience was infinitely valuable, if we consider the dignity of his person, his public character, the great difficulty of the work, and the entire principle from which it flowed.

But his death for some of the sons of Adam, in an eminent manner substantiated and displayed his eternal delights:—"Scarcely for a righteous man would one die; yet peradventure for a good man some would even dare to die; but God commendeth his love towards us, in that while we were yet sinners, Christ died for us." From whatever point we view the death of Christ, it is truly wonderful! If we view it as a death inflicted for sin, a price to redeem us from hell, and a sacrifice to reconcile us to God, it exhibits infinite love and condescension. It is impossible to conceive of it without wonder. When we see such an illustrious person struggling with the anger of God against sin; when we see him suffering every thing that the malice of devils and men could inflict; when his soul was the seat of horror, and his body the abode of pain; when these hands, which were never stretched out but for prayer and the purposes of beneficence, were pierced; these feet, for which the waters had a reverence, nailed to the tree; we may cry out, "Surely here is infinite love labouring for a vent! Here is a person who loves the sons of Adam better than he loved his own life! This wrath overwhelmed his soul, made his face pale, and his heart cold.—That body which was the precious workmanship of the Holy Ghost, was destroyed; that temple of the Deity was laid in ruins. The sufferings of the great Mediator clothed the heavens with blackness, exhibited a scene at which the universe relented, because the God of nature was suffering for his rebellious offspring! Verily his delights were then with the sons of men, when he poured out his soul unto death for them, when he made his soul an offering for sin, when he expiated their guilt, and purchased their souls with his blood."

This is but a faint outline of this delightful subject—a very imperfect specimen of what Christ hath done to demonstrate his love to sinners. The subject has no limits, and it will never cease to please; happy are they who know and believe it. The Son of God, our Mediator, lives in heaven for the sons of Adam. He exhibits his delights in the grace of the gospel. He sheds abroad his love in their hearts by the Holy Ghost; he insinuates his love into their afflictions; and he will come the second time without sin unto salvation, to proclaim to the world that he loved his church with an everlasting love.

LEUMAS.

## ON FORGETFULNESS OF GOD.

Numerous and diversified are the characteristic appellations which in scripture are given to sinners. They are called wicked men—the workers of iniquity—transgressors—fools—people of no understanding—children of disobedience—and haters of God. These epithets are justly deserved, and are intended and fitted to point out the various deformed features in the character of fallen and depraved men. But besides these, and other characters which the Bible gives us of sinners, there is one to which I would call the attention of your readers viz. Persons who forget God. This, indeed is a negative description of character. It rather tells us what the sinner is not, than what he is; what he does not, than what he does: and yet it sets the sinner very fairly before us; implies all that he is, and satisfactorily accounts for all follies and crimes.

To forget God, is, in general, to let the thoughts of God, his word and works, slip out of our minds; and then, as the consequence, disobedience to his laws, neglect of his worship, and contempt of his majesty, necessarily ensue. The children of Israel forgot the Lord their God, and served Baalam and the groves. "Beware, that thou forget not the Lord thy God in not keeping his commandments and his judgments, and his statutes, which I command thee this day."

But do wicked men really and wholly forget God? Does the thought of God, of his perfections and words, never come into their minds? This cannot be asserted of the most foolish and wicked of the sons of men. There are times, especially in solitude and trouble, when the thoughts of these haunt and torment them. But they very seldom think of God and divine things: not once for a hundred times that they think of present and carnal things: and when they do think of them, it is to little or no purpose. Hence the Bible testifies of the wicked, that God is not in all their thoughts—they think of him so seldom, and with no proper seriousness, holy awe, filial confidence, love and joy.

Of the nature, perfections, and works of God, the thoughts of some wicked men are speculatively correct; and they are sometimes full of terror, when they reflect on his dread majesty, inexorable justice, Almighty power, and endless duration. But such thoughts do not prevail with them, to break off their sins by repentance—to love and adore God. Such thoughts in them, are perfectly consistent with contempt of his majesty, the transgression of his law, the rejection of his unspeakable gift, and the love and practice of sin. It is on these accounts that wicked men are said in scripture to forget God.

To forget God is natural to men. That our hearts are by nature depraved, and alienated from God, is what the scriptures attest in the plainest terms; we are shapen in iniquity, and conceived in sin; that which is born of the flesh is flesh; and as all

men in some degree act foolishly and wickedly, so soon as they are capable of thinking and acting, we must conclude that there is something wrong with their nature, some prevailing tendency in it to folly and sin. In nothing, perhaps, does the corruption of the human heart display itself more early and plainly, than by forgetfulness of God. There is such a tendency in our nature to forget God, that, were we not put in mind of God by our parents and instructors, it would be long before we acquired the idea that there is a God; and even when acquired, it would be very incorrect, and very seldom revolved in our minds. Of this, the history of the heathen affords ample and melancholy proofs. And after we have been instructed that there is a God, and have had every motive pressed on us to love and serve him,—what forgetfulness of God! We think of every thing,—attend to every thing,—love, pursue, and relish every thing,—but God and duty. Let us have our toys and sports in childhood; our pleasures in youth; our gains and honours in riper years—and the God who made us, and whose are all our ways, is allowed to slip out of our memories, our judgments, and affections. We forget to pray, to read the Bible, to seek Christ and the great salvation, to keep his law;—and that is to forget God. It is not more natural for water to run down a steep place, or for smoke to ascend on high than it is for an unrenewed man to forget God.

To forget God, is common to all men. This follows of course from what has been stated. Whatever is natural to man must be common to the whole race. And it is the doctrine of the Bible,—that every one of the children of men is gone back; “they are altogether become filthy; there is none that doeth good, no, not one.”

As men have been placed in circumstances the most diversified and even dissimilar, and as not a few have enjoyed the best means of putting them in mind of God, it might have been expected that some at least would have improved their advantages, and have remembered, loved and served God. It has been the distinguished privilege of some, to be the offspring of pious and intelligent parents; whose fervent prayer it had been, that their children might be sanctified from the womb; who diligently taught them to remember their Creator in the days of their youth; and who set a holy example before them: and yet, from the fall of Adam, down to the present moment, one individual has not been found, who, in one degree or another, has not forgotten God. Some who, in advanced life, have become most eminent for piety and serious thought, have in early life been notorious for forgetfulness of God: and all the saints, after they have known God, or rather are known of God, feel, and freely confess, that they shamefully forget Him every day. And when we look around us, what do we see? Thousands of men and women, whose conduct daily and distinctly says, that they habitually think of any thing but God. This, then, is a common sin.



Alas! the present generation is forgetful of God. Why do so many young and old persons neglect the house, and profane the day of God; swear profanely, and drink to intoxication; defraud and steal; pursue the world as their chief good; and neglect entirely the things that pertain to their peace? The sole reason is—they forget God.

Many of the professed friends of religion richly deserve to be called persons who forget God. To whom does the Psalmist speak when he says, "Consider this ye that forget God." It was not to uncircumcised Philistines, or to blinded heathen, who never had the law, or enjoyed the ministrations of the prophets, and consequently, were involved in gross darkness; no, they were the descendants of Abraham, Isaac, and Jacob. Not that all the seed of Jacob had forgotten and forsaken the God of their fathers: There were still some who offered praise and glorified God. Psal. l. 23. But there was a wicked company who were Israelites by name and profession, but heathens in heart. To them God says, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" These forget God as really and shamefully as those who were never connected with his church, even by external profession. Judging by appearances, when they are engaged in the external services of religion, these hypocrites seem to remember God as much as the best of his saints do. They remember all of religion that is seen of men. But if they ever pray in secret, they often forget what they are doing, what they are saying, whom they are addressing, that it is He who seeth in secret, and knows all the hollowness and insincerity of their hearts. When the Sabbath comes round, they forget that it is the day of God, to be wholly spent in the public and private exercises of his worship—a day of rest as well to the soul as to the body. When they go into his house, they forget to lift up their souls in praise and prayer to God; they forget that the word they hear is not the word of men, but of God—the word of their salvation: and when they retire from his house, and engage in the business of the world, they forget where they have been, what they heard, what impressions were made on their minds, what resolutions they formed to return unto the Lord, and remember him in all their ways: and when a proper opportunity occurs, they perhaps throw off the mask altogether, and eat and drink with the drunken. Do any professed Christians act in this manner? None deserve better to be denominated persons who forget God.

It is very wonderful that men should forget God. It is true that by nature the mind is blinded, and the heart depraved. It is true, as we shall see, that there are many strong temptations to forget God. But still it is wonderful that men should find it possible to forget God so much. Has not every man a monitor in his breast, that reminds him that there is a God, ever present, who is his witness and Judge, and who is angry with the wicked

every day? Does not every thing we behold—the sun, moon, and stars, every flower that blows in the garden, every blade of grass that grows in the field, every insect that creeps on the earth or flutters in the air—remind us of him who made us, and in whom we live, and move, and have our being? Does not every chapter of the Bible that we read, every gospel sermon that we hear, remind us of Him who is the God of salvation, whose favour is life, and whose frown is death? Does not every meal, and every drink that we take, remind us of the Giver of all good? And does not every dispensation of Providence remind us of Him who is the Governor among the nations, and makes himself known by the judgments which he executeth? And yet we forget God. How amazing!

In this we stand alone. Think of the inferior creation. Are not God's presence and power felt throughout it every moment? The sun knows the time of his rising and going down. The planets never forget their prescribed courses, nor the seasons theirs. The swallow, the turtle, and the crane, observe the time of their coming. No part of nature forgets to obey the hand that acts on it. Think we of the holy angels; they never forget God for one moment. They are ever in a state of readiness to obey him. They do his commandments, hearkening unto the voice of his words. Yea, think we of the devil and his wicked associates in the place of woe; they cannot forget God for one moment. The awful presence of his wrath keeps their recollection perpetually awake. Gladly would they forget that there is a God, or a heaven, or myriads of happy creatures there. But they find this impossible. Sinful man in this world is the only creature that forgets God; man furnished with reason—conscience—a Bible, and a thousand monitors. This is wonderful indeed!

Reader, let me exhort you to beware of forgetting God.—Consider, that though you forget God, yet he cannot forget you. Could your forgetfulness of God induce Him to forget you, and to take no farther notice of you, then you would have a reason for this part of your conduct. It generally happens, that among men, neglect is mutual. I neglect and forget my friend and Benefactor; and after a few regrets and complaints, he neglects and forgets me too; we soon become completely estranged; and perhaps we live for many a long year, and then die, without ever thinking of one another. But think not that this can be the case with God and you. You may banish the thought of God from your minds day after day, and week after week,—and feel, and act, and speak, as if there were no God, or as if he did not at all concern himself with you. But know and consider, that he does not forget you for one moment. His presence ever surrounds you: His eye is ever upon you when he is not in all your thoughts. He sees all the unbelief, the obstinacy, the atheism, in your hearts; he marks them down in the book of his remem-

brance, and they shall not be forgotten. He knoweth thy down-sitting, and thy up-rising; he understandeth thy thought afar off. He compasseth thy path and thy lying down; he is acquainted with all thy ways. It is folly, then, in the extreme, to forget God.

It is also most ungrateful. As the Omniscient One, God cannot forget you or your sins. But does he not remember you, as your kind Friend and Benefactor? Who was it that remembered you in your low estate, gave and sent his own Son to die for you, and offers him and all good things to you in the gospel, freely, earnestly, and particularly? It is the God of love and of all grace. Who remembered you in the helpless years of childhood, and sustained and watched over you in the season of want, danger, and distress, and relieved, protected and healed you?—that keeps you from being afraid of the terror by night, or for the arrow that fleeth by day?—that gives every good thing that you possess? It is He who is good, and doth good. And will you forget this gracious Being? What would you think of yourself, were you to forget the friend that delivered you from deep distress, and set you in a place of safety and happiness? God has done infinitely more for you than the best earthly friend can do. Gratitude, then, says, Forget not your heavenly Benefactor.

Though God long winks at your sins, think not that he approves them, or will not punish them at last. Though the persons who forget God must highly provoke him, yet he often sees it meet not only to forbear punishing them, but to load them with his benefits—health, strength, riches, honours, children.—One year passes away after another, and still the dispensation of forbearance is continued. And what is the conclusion drawn from it by those who forget God? Not that the goodness of God leads unto repentance, not that it is a base and infernal thing to sin against God, because he is good and patient; but that sin is not displeasing to him—that he approves it, and will not punish it. Am I doing any injustice to these persons? am I misrepresenting them? No, I am going on sure ground. “These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself.” These are the words of Him who knows the secrets of the heart—its language, as well as that of the lips. You may forget God, and come so much under the power of sin, as to put darkness for light, and evil for good. But God is the Holy One: He hates all sin with a perfect hatred; and though punishment be long delayed, yet it is absolutely certain to all who go on in sin. God shall wound the head of his enemies, the hairy scalp of such a one as goeth on still in his trespasses.

You have many strong temptations to forget God. The carnal heart, or indwelling sin, and Satan, daily tempt you to this folly and sin. Wicked men daily set you the example of forgetting God; and wherever you look, such an example will meet

your eye: Your daily and lawful business, by occupying too much of your attention; your children or friends, by occupying that place in your affections to which God alone is entitled; the ambitious pursuit of the world, (and what temptations does this throw in the way of thousands at present!) the reverses of fortune, and the consequent disappointment, depression, and anxiety of heart: all these present strong temptations to forget God.—Look around you, and see how they are prevailing with multitudes to banish God and eternity entirely from their thoughts.—Be on your guard. Take good heed. Be sober; be vigilant.

There are times coming, when you shall not have it in your power to forget God. Nothing so easy as to forget God in the season of youth, health, and prosperity. But there are very different seasons awaiting you. Think of the day of sore trouble, when you shall be chastened with pain, and the multitude of your bones with strong pain. Will you then be able to forget God? Your thoughtless companions may visit you—though they seldom do on such occasions—to divert and amuse you. The physician, and affectionate friends, with mistaken kindness, may try to comfort you with the hope of returning health. But all will not do. Sore distress will compel you to think of God; and if you have been accustomed to forget him hitherto, while you remember him you will be troubled.

Think of the hour of death. Ah! the king of terrors has compelled thousands to think of God, who never thought of him seriously before. What a melancholy scene does a death-bed sometimes exhibit! We have seen many in that school of serious thought, who could think, and speak, and inquire about nothing but about God and eternal things, whose conduct hitherto had given too good evidence that they had habitually forgotten God. Think of the day of judgment. Behold he cometh with clouds, and every eye shall see him, and every thought shall be fixed on him. There shall not be one forgetful heart in that vast assembly. Men forget God in this world; but at the day of judgment, and through eternity, they shall forget him no more.

God may cause you to remember him much sooner than you are aware. "Consider this, ye that forget God, least I tear you in pieces, and there be none to deliver." It is easy for the Almighty to make you remember him. He has only to bid the thunders of Sinai roll, to let a single drop of his wrath fall on your consciences, to bid sickness and pain seize on your bodies, yea, any member of them; to cause your riches to fly away as an eagle; to take away a beloved wife, or child, or friend, with a stroke; or bid the king of terrors present himself before you; and then, for the time, you will be cured of forgetfulness. Say not, that after so many days or years this may be the case.—What knowest thou, O man or woman that forgettest God, but that, as a lion springs on his prey and tears it to pieces in a moment, the patience of God may be exhausted, and his justice



may seize on you, and inflict on you all that wrath which your sins deserve. Consider that now is the accepted time. Flee to Christ. Implore grace to remember God, death and eternity.—  
 "O that you were wise, that you understood this, that you would consider your latter end!" P. Q.

## Religious Intelligence.

*From the Evangelical Witness.*

### REVIVALS OF RELIGION.

On this topic we have always spoken with caution; for though we have been aware of the evils which generally follow those partial and violent excitements in religion, yet we have never doubted but that where they take place under those ministers who are evangelical and orthodox in their sentiments, a few of the many subjects may experience a saving change of heart. It is well known too that, in those sections of the church, where they are cherished, the period intervening between the terms of their occurrence, are remarkable for coldness, and except in the times of excitement, very few additions are made to the number of communicants; and we have feared that, upon their disappearance, very many congregations would rapidly decline, and become extinct. Since we have commenced our editorial labors on this journal, we have read extensively religious magazines and newspapers, and we have not a shadow of doubt that for about three years, they have been fast on the decline. Of late they are barely noticed in the reports of the General Assembly on the state of religion.

Our attention has recently been called to this subject by the last Report of the Presbyterian Synod, on the State of Religion, published in the Literary and Evangelical Magazine, (Nov. 1825, vol. viii. No. 11.) edited as our readers are already apprised, by the Rev. Dr. Rice professor of Theology in the Theological Seminary of Hampden-Sidney.

From the whole report given in the Witness, we make the following extract, to which only his remarks are applicable :

"The Committee appointed to draw up a Report of the State of Religion within the bounds of the Synod, as presented in the free conversation held on that subject, beg leave to submit what follows as a fulfilment of their duty.

The Synod of Virginia, in presenting to the churches under their care, a view of the state of Religion within their limits during the past year, find more than usual cause of humiliation and sorrow. Few similar periods of time have elapsed since the organization of this body, in which they have not been permitted to record more numerous and greater triumphs of divine grace, than have been witnessed during the year now under review. And a number of new churches, which not long ago were blessed with revivals of religion, appear to have sunk into a state of lamentable coldness and insensibility. This fact is so remarkable, and indeed occurs so frequently, that the Synod cannot help suggesting to the members of their body and the churches committed to their oversight, the importance of a serious and careful inquiry into its cause. An increase of true piety and christian knowledge, such as may reasonably be expected in a *real* revival of religion, certainly does not produce the deplorable effects adverted to: nor ought it to be looked for from the addition of new converts to the church. But, whatever may be the cause, the fact is unquestionable, that a powerful excitement on the subject of religion rarely takes place, without a subsequent decline of piety, and a degree of insensibility proportioned to the warmth of feeling before produced. It is frequent, too, for jealousies, divisions, and dissensions to creep into churches, where, not long before, all appeared to be full of love, joy, and holy zeal,—

Thus Religion incurs reproach, the name of Christ is dishonoured, and a stumbling block is thrown in the way of unbelievers. Sufficient evidence of these melancholy truths has been afforded, to render the inquiry suggested, necessary; and to make it the duty of the Synod to caution the churches against these evils. In making these remarks, the Synod desire that their sentiments may not be misunderstood. They are zealous friends of revivals; but they wish them to be so managed, if it be possible, as to secure their happy results, without the evil consequences which too often attend religious excitements.

It ought to be stated too, that some churches evince a great degree of lukewarmness and barrenness, which cannot be traced to the causes hinted at in the preceding remarks. Indifference in relation to eternal interests, and worldly mindedness have gradually increased, until divine truth appears to have lost its efficacy, and the growth of a spirit of piety is greatly checked."

We admire the honesty of this Southern Synod, in this candid and faithful exhibition of the whole truth. We have long witnessed 'the deplorable effects adverted to,' as following the revivals in religion in this northern region of our country, and we could easily verify it in our own immediate neighborhood. Within the bounds of the Synod of Albany, before their most flattering report to the General Assembly was published, these, 'deplorable effects' were abundantly visible. The revival took place in the fall, and the report was made the following spring. The truth in this business is, the feelings are excited, and the passions fanned into a flame, while the judgment remains unenlightened. When the passions and feelings subside, they look around for food in the world, and find it in the abuse which their unsubdued corruptions make of the good things of life, and in the real or supposed failings of others. The remedy which the Synod seeks must be found in the patient instruction of the people, in pure gospel truth. The Synod say that they are not enemies of revivals. No good man is, of 'real revivals,' to use their own words. But the deplorable effects which they ascribe to what is commonly called revivals, can leave no reader in doubt as to the estimation in which they hold them. Their disapprobation of them, as hitherto conducted, is perfectly unequivocal.

We are glad to find that correct sentiments on the subject of Revivals begin to prevail, or at least to be more fully expressed than they have been heretofore, by those whose views are likely to have some influence with the American churches. We know that some of the most judicious in the Presbyterian and Reformed Dutch churches, both ministers and laymen, have all along lamented the extravagance which usually distinguishes what are called, "Revivals of Religion;" and the ruinous consequences, to the interests of true and solid piety, of the system of means usually adopted to excite and promote them: but it is only of late, that these sentiments have begun to be expressed, and we sincerely hope, the result will be salutary. In full accordance with the sentiments of the Synod of Virginia, and of the Evangelical Witness, we subjoin the views of the able Editor of the *Christian Advocate*, a work, we believe, in general circulation in the Presbyterian church. We extract from the review of Dr. McDowell's *System of Theology*, in which, after a number of valuable remarks on the importance of a due proportion of systematic preaching, in every congregation, and giving it as his opinion, that every minister, within the first ten or twelve years after his settlement, should deliver to the people of his charge something like a complete system of theology; and that this

cannot be better done, than by following the order and adopting for illustration, the statements of doctrine contained in the Westminster Confession of Faith and Catechisms, he proceeds to answer objections as follows :

" Among the objections to such a course of sermons as the volumes before us exhibit, we wish we had no reason to believe that one is, a reluctance to come in direct contact with some things contained in our Confession of Faith and Catechisms. We should greatly rejoice, if there were nothing to hinder our belief that every gospel minister in our connexion, could honestly, freely, and fully, preach his own sentiments, and yet say nothing that would manifestly be in conflict with some of the leading doctrines contained in our public standards. On this, however, we shall not dwell at present, farther than to remark, that what we have hinted at, may we fear, sometimes lie at the bottom of the objection which we have heard, that such systematic preaching as we have advocated, promotes formality, and is unfriendly to revivals of religion."

This objection, which so far as our knowledge goes, is universally made to systematic preaching, by the great advocates of Revivals; and which, in substance, is stated in the printed report of the Committee of the Albany Presbytery, made some years ago, as one of the causes of the decline of the Revival within their bounds, he sets aside, by referring to the state of religion in Mr. Mc D's own congregation, and proceeds to remark,

" We could refer, were it necessary, to other instances of a similar kind. Nor is what we state at all wonderful. It is surely reasonable to expect that the best practical effects of revealed truth should be seen, in those who have been taught it the most thoroughly. We deeply fear that there are not a few religious excitements, which bear the name of revivals of religion, in which sound doctrine—the truth of God—has, to say the least, far less agency than it ought to have. Feeling is awakened and conscience alarmed; but the understanding is not enlightened, nor the path of duty clearly seen. The consequences are, enthusiasm and extravagance, at first; speedy declension, afterwards; and frequently, in the event, a state of apathy in some, and a prevalence of vice, immorality and infidelity, among others, greater than had existed previously to what was called a revival. Hence too, many have conceived unhappy prejudices against every thing that bears the name of a revival of religion. But that which really deserves this name, is nothing more or less, than a considerable number of sound conversions to God, occurring in the same place, and at nearly the same time. And who, but an enemy to all vital piety, can object to this! What real Christian but will say—let conversions be genuine, and then the more of them the better. We yield to none in friendship to genuine revivals of religion, or in the desire to see them universally prevail; and we know of no human means and efforts, by which they are so likely to be rendered genuine, as by carefully, and diligently, and constantly labouring to imbue the minds of the people with sound doctrine, while the most powerful appeals are made to their hearts and consciences."

---

#### SOUTH AMERICA.

##### *Religious Liberty in Buenos Ayres.*

The government at Buenos Ayres has formally recommended to the House of Representatives of that province, the establishment of the liberty of divine worship in the broadest and most unrestricted manner, by the adoption of the following simple but comprehensive law ;

"The right which every man has, to worship the Divinity agreeably to his own conscience, is inviolable in the territory of the province."

In the note accompanying their proposition, the government adopt a language which must be highly gratifying to every friend of religious liberty.—They say that the term *toleration* is too tame, and ought not to be introduced into any law which shall be framed on this subject. "The province," say they, "would appear to descend from the point of civilization which it has attained, if it were to establish a law of *toleration*, or to pretend to grant a liberty which the public authority was *always obliged* to protect; but since the laws that formerly governed, render necessary an act to abolish them, and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law, which it has the honour to transmit for the consideration of the honourable representatives. This act, which will complete the liberty of the citizens, will not be less glorious than that which solemnly declared the independence of the republic.

#### BRITISH AND AMERICAN RELIGIOUS SOCIETIES.

From a list of 36 Societies, in Britain and America, in the London Missionary Register, stating their income for the last year, the aggregate amount appears to be \$1,583,203, exceeding the receipts of the preceding year \$311,111.

#### IDOLATRY RENOUNCED.

According to a letter from Rev. Joseph Kam, in the London Missionary Chronicle, dated Island of Amboyna, (Indian Seas,) 19th January, 1825, it appears that Mr. Starnink, a Dutch missionary, had laboured in the Island for 3 years, without any apparent success, and greatly discouraged, requested to be removed from that station. He was, however, prevailed upon to continue another year. And before its close he had the satisfaction to see the inhabitants of two populous villages at Elpaputy collect all their Idols, public and private, and solemnly commit them to the flames. At Ceram, on the southern part of the Island, four villages, containing 2,500 souls, have forsaken their Idols. Two of the villages cast their Idols into the sea, and the other two burnt theirs in the fire.

#### OBITUARY OF THE REV. DR. BANKS.

Died, on the 10th inst. the Rev. *John Banks* D. D. a native of Stirling, in Scotland, Pastor of the Associate congregation in this city. Distinguished alike for his piety and purity of character, as for the extent of his intellectual endowments, his loss will long be lamented, most especially by the small but enlightened congregation to whom he was peculiarly endeared. In his professional capacity, he commanded the respect and affection of all to whom his counsels were addressed. As a scholar singularly eminent, as a man universally beloved, his career was such as to procure the regard of all; to attract the invidious observation of none. By the Students of Theology his loss is especially to be deplored; his acquaintance with the ancient oriental languages rendering him competent to a task which few others in this country are qualified to undertake. The death of this estimable man, eminent divine, and profound scholar, has created a void not easily supplied. The friends of classical education will long deplore his loss.—*Philadelphian*.

We hope that some more particular notice of this very eminent Divine will be furnished by some of his relatives or acquaintances who may be in possession of the requisite materials.—EDIT. REL. MON.

ERRATUM.—Page 464, 4th line from the bottom, for "Magopics" read Magopico.



